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Pam
Africa-South
Basutoland

Gospel . . . Work . . . In Basutoland

By NATIVE AGENCY.

THE PARIS EVANGELICAL MISSIONS SOCIETY.

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Basutoland Evangelists—Delegates to 75th Anniversary of Mission.

MAP OF "P.E.M.S." STATIONS IN BASUTOLAND

Gospel Work in Basutoland.

Introduction

BY THE

COMMITTEE OF THE PARIS EVANGELICAL MISSIONARY SOCIETY.

THE Paris Missionary Society desire to recommend to their brethren in England and in Scotland the Rev. R. Henry Dyke, who will endeavour to increase the interest taken by Christian people in missionary work in Basutoland.

That work was begun about seventy-seven years ago, and we have never thought of giving it up, although no national ties unite our French Church with the Basuto tribe.

But, guided by the Lord and by circumstances, we have been induced to undertake missionary work on the Upper Zambesi, in Madagascar, in the French Congo State, in Senegal, in Algeria, and in the South Seas; so that we are obliged to ask our British brethren to help us to carry on the work in Basutoland, which has a special claim upon their interest.

Mr. Henry Dyke is specially well qualified to represent in England and Scotland our Basutoland Mission. He was born in Africa, and is the son of an English missionary, formerly in the service of that work. We hope that he will receive a hearty welcome on the part of our friends. May the Lord bless his efforts!

On behalf of the Paris Missionary Society,

JULES DE SEYNES,
President.

A. BOEGNER, *Secretary*,
PARIS, *6th June*, 1910.

Recommendation from Rev. Andrew Murray, D.D.

TO ALL THE FRIENDS IN EUROPE AND AMERICA,

I heartily commend Rev. and Mrs. Dyke to God's children in Europe and America who take an interest in the coming of the Kingdom.

The Mission Work in Basutoland has long lain on my heart, and I shall be glad to have its circle of friends enlarged.

ANDREW MURRAY.

WELLINGTON, SOUTH AFRICA,
16th May, 1910.

Dear Christian Friends,

Seventeen years ago the Basutoland Conference of the Paris Mission deputed me to visit Great Britain with the object of enlisting the interest of Christian friends in the spread of the Gospel by Native Agency.

Again I have been requested to visit you and have to convey to you the expression of the gratitude of our Conference, which met at Thaba-Bosiu last April, under the presidency of the Rev. H. Dieterlen. In his closing address he sent to you a special message thanking you for all you have done for us during these 17 years, and saying, as the Basuto do, "Le ka moso," "and hereafter," which means that we will trust to you for the future, and this we must do.

The appeal which we issued in 1893 was responded to most heartily, and £1,079 was contributed for Native Agency in a few months. Since then the Auxiliaries which have their centres in London, Glasgow, Edinburgh, and the United States have sent us annual contributions which, together, have amounted to over £8,000.

It is due to our faithful friends that we should come and lay before them an account of our stewardship. Before each of the Councils of the Auxiliaries we are prepared to hand in detailed statements of funds received and spent, but at present it will suffice to present to you comparative tables of statistics which will show you the progress made between 1893 and 1910. You will note in it that the Communicant Roll has doubled in 17 years, and that the native contributions have quadrupled. This is surely a cause for rejoicing! But you will also observe that the population of the country has also nearly doubled during the same period, which means that the heathen population is increasing in numbers more rapidly than the numbers gathered into the Church. How are we to reach the remaining three or four hundred thousand? We can only do so by Native Agency, and we find that, notwithstanding the increased amount of contributions, we cannot attain this object.

During the last two years the treasurer of our Central or Sustentation Fund presented accounts showing on each year's working a deficiency of £350, and this notwithstanding the strictest economy. We had to put a stop to all new development and had to consider the possibility of closing out-stations or reducing salaries, but such a retrograde policy could not be entertained; for the population, in increasing, has spread to regions formerly unoccupied, and the cost of living has risen during the past few years. The sum of £12 a year is all too little to maintain one of God's servants and his family, and £50 a year is not excessive for an educated and ordained man having the responsibility of a large parish with a number of out-stations under his charge.

In our difficulty we come to you, dear friends and co-workers for our Master, we ask you to respond to this, our appeal, and to assist us in raising the £1,000 annually required.

Our difficulties are by no means only financial, the life of our Christians is far from being what we should like to see it. The Epistles to the Corinthians may well depict the present state of the Church of Basutoland, for although we have many beautiful examples of holy living, the sanctifying influence of the Holy Spirit is much needed. In our moments of discouragement we often exclaim "Who is sufficient for these things?" We would therefore in a very special manner ask you to *pray for us.*

Once more allow me to thank you personally for all you have done for me in times past and to request your kind consideration during my present visit.

Your fellow-worker for the Master,

R. HENRY DYKE.

24 SARDINIA TERRACE,
GLASGOW, *1st August*, 1910.

GROWTH OF THE CHURCH IN BASUTOLAND.

(*a*) IN 50 YEARS; (*b*) IN 17 YEARS.

	1860.	1893.	1910.	Increase in 50 Years.	Increase in 17 Years.
Stations under European Missionaries,	10	14	14	4	...
Stations under Native Pastors,	...	3	13	13	10
Outstations,	...	137	210	210	73
European Ordained Missionaries,	11	17	17	6	...
Native Pastors,	...	3	13	13	10
Native Workers, Paid Evangelists, and Teachers,	...	239	485	485	246
Communicants,	1,381	8,514	17,515	16,134	9,001
Catechumens,	407	4,956	6,881	6,474	1,825
Admissions into Catechumen Classes in 12 months,	...	823	2,137	...	1,314
Scholars in Daily Attendance,	726	7,000	12,719	11,993	5,710
Native Contributions for Basutoland Work,	...	£1,001	£4,140	£4,140	£3,139
Native Contributions for Zambesi Mission (Coillard's),	...	£32	£236	£236	£204
School Fees,	...	?	£1,861	£1,861	?
Population,	?	225,000	400,000	?	175,000

Basutoland.

Refer to the map of South Africa and you will find in the centre a mass of mountains from which all the principal rivers flow. The Orange River, the Caledon, the Vaal, the Tugela, and the Umzinkulu all take their rise in these elevated regions. Here we have that lozenge-shaped country of 10,000 square miles in extent called Basutoland; it separates the Cape, Natal, and the Free State; many have compared it to Switzerland. Geographically it certainly resembles it, but its mountains being less elevated, rising to only 11,000 feet above the sea, and having a smaller rainfall, its beauties fall far short of that country. Historically it also reminds us of that sturdy little nation which has so nobly maintained its independence.

The population is about 450,000, and if we count the Basuto who have been located within the borders of the Cape Colony adjoining their native land, we have a population of about half a million under the influence of the Paris Evangelical Missionary Society.

It is one of the three native territories which have not been incorporated in the Union of South Africa, but which have come under its control, with strong guarantees given, to secure the land and revenue to the Basuto, and to exclude from it traffic in spirituous liquors. The Government of the country is carried on by an administrator, assisted by a staff of magistrates and officers. A native council or parliament sits at Maseru once a year. Its powers are only advisory at present. Considerable attention is given to the development of agriculture. The Public Works department is building bridges and improving roads. Free dispensaries and hospitals with medical officers and a staff of nurses in charge have been established at five of the magistracies. The yearly revenue of the country amounts to £120,000. Over £200,000 worth of European products are imported into the country annually.

The Basuto supply the mining centres with about 60,000 labourers every year. Besides these a large number go into the Provinces as farm labourers, so that the natives of this land are a double benefit to their neighbours, being at once consumers of the white man's manufactures and his helpers in reclaiming from mother earth her hidden wealth.

This small country, being a native reserve, acts as a recuperating ground for the labour markets, which, whilst benefitting by its near proximity, escape the incubus of having to support old, decrepit, and degenerated natives who have undergone the effects of too close contact with the evils of civilisation, as they do when the "location system" is in operation.

Owing to its geographical and political position Basutoland is bound, in the near future, to become one of the most important factors of the "native question" in South Africa, as its inhabitants form the only large tribe which retains its unity and independence under its hereditary chiefs. It is, therefore, of the greatest possible importance that Christianity and

Education should, without delay, let their power be felt ; and there is scope for this, as will be seen from statistics given ; for out of the 450,000 Basuto only one fourth come under direct Christian influence in church and school. What then is to become of the 350,000 who live in heathenism and are increasing in numbers at an abnormally rapid rate ?

The combined efforts of the three missions,—the Paris Evangelical, the Roman Catholic, and the Society for the Propagation of the Gospel, —as now constituted, cannot do the work unless seconded by native agency.

It is for this native agency that we must look for help from our friends in Great Britain and America. The Paris Mission has had of late years heavy responsibilities laid upon it in the French Congo and especially in Madagascar, and at a most critical period in the history of the Protestant Churches of France, owing to their political situation. These churches have been called upon to contribute very much more liberally for the maintenance of their religion than they did formerly, and it must be borne in mind that they form but one-sixtieth of the population of the country, and further, that only a fraction of this fraction is interested in missions ; so that the financial strain for mission operations conducted by the Paris Mission in seven different fields falls very heavily on these few Protestants.

We cannot therefore be surprised, if they are only able to supply the salaries of the Europeans sent out from France ; the maintenance of native agents, the building of churches, schools, residences and other incidental expenses must be done locally. No wonder then that we feel ourselves obliged to appeal to you Christian friends for assistance. It is evident that the contributions from native communicants, although liberal, being at the rate of 5s. a head per annum, are not sufficient to meet our present needs.

We would make bold to ask for annual subscriptions amounting to £1,000 a year. £12 will support an evangelist for one year. Could not some friend keep in the foreign field, as his or her substitute, one of the evangelists ; or would not someone raise a memorial to a departed friend in building an out-station ? £100 would construct a church, £50 the evangelist's house. A church or a school might undertake the support of a catechist at £12, or even of a native pastor at £50 a year.

We invite Christian friends to take a share in this mission which has been instrumental in bringing so many to the knowledge of Christ. During 1909, 2,100 were admitted into the Church of Basutoland, that is about 6 conversions for every day of the year. There are 25,500 on the Church Roll as communicants or catechumens. Who will join in this effort ? We need your help. Will you not send it to us ?

Should any feel led to make a special contribution to the Parent Society in Paris, their donations will be greatly valued, and they will be doing God's work in relieving a struggling mission of a great burden. Such gifts should be specially indicated as for the " Paris Fund."

I.—Historical Notes.

THE ORIGIN OF THE BASUTO.

The Basuto say that they came originally from Ntsoana-Tsatsi. Nobody knows exactly where this is, but if asked the Basuto will point to the North or North-East. Basuto history may be said to begin with the chiefs Tsolo and Tsoloane, in whose days the tribe occupied the country in the districts of Harrismith and Bethlehem in the present Orange Free State and the northern part of Basutoland. Mohlomi of the Monaheng house is, however, the chief most spoken of and the one whose praises are sung most loudly, as during his rule the tribe enjoyed peace and plenty. A little later than this, about the year 1821, Chaka, the famous Zulu chief, drove out Matoane, who on his way South overcame the Hlubis under Pakadita. These in turn crossed the Drakensberg Mountains into the part now known as Witzie's Hoek, near the Auxont Sources, and immediately found their way barred by the Batlokoa, under Manthatisi, mother of Sekonyela. The Batlokoa, being overcome, fled still further South, and thus these mixed hordes followed each other into Basutoland.

Mr. Arbousset.

Then came a terrible time of intertribal war. Whole clans were exterminated, cattle were captured and re-captured and destroyed until they nearly all ceased to exist. The land lay uncultivated, while the condition of the Basuto was one of well-nigh hopeless starvation and pestilence.

At this time a young Mosuto of exceptional ability and courage came to the front as a leader of the people. This was Moshuoeshuoe or Moshesh as he is generally known among Europeans. Gathering a number of Basuto whom he held together at the mountain fastness of Botha-Bothe in the north of Basutoland, he made his way south, and in the year 1825 took possession of Thaba-Bosiu, a flat-topped mountain whose summit is about a mile long and less than half a mile broad.

Basuto Girls' Heathen School.

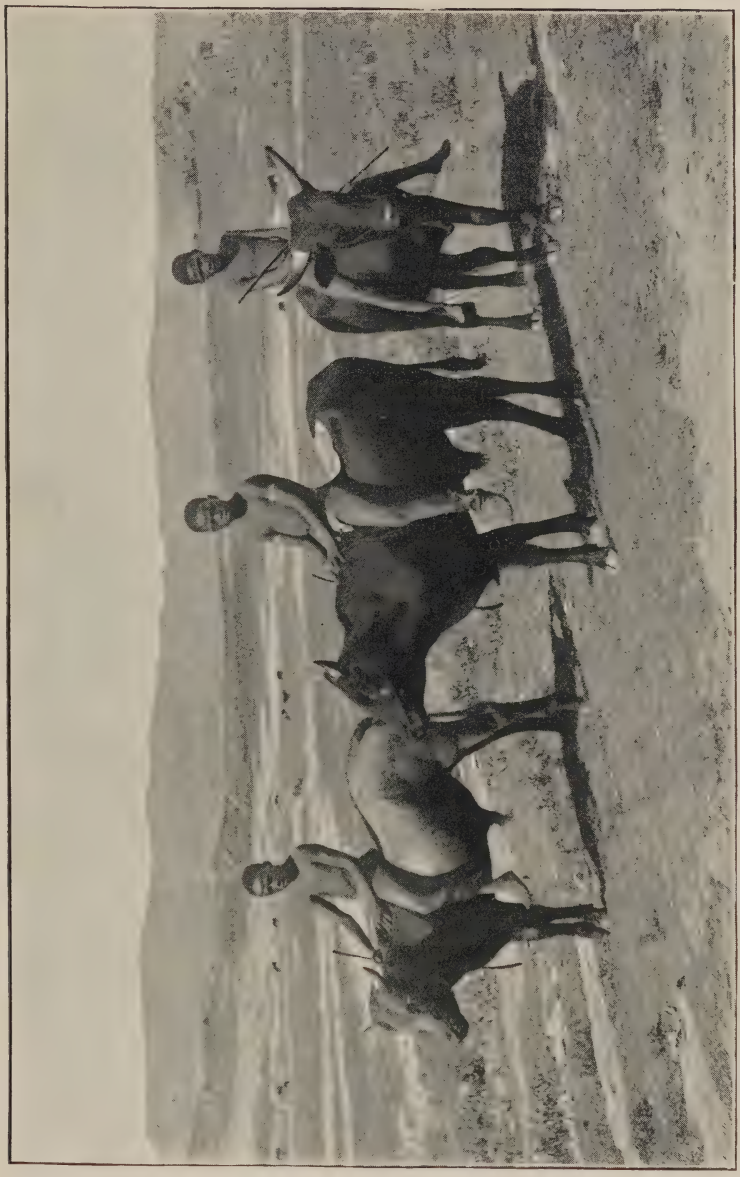
It can be ascended only by a few narrow and precipitous paths, and, to those who hold it, it forms a natural fortress of almost impregnable strength.

Moshesh was not only a skilful and courageous warrior; he was also a man of exceptional talent and insight who cherished elevated ideals. Necessity had forced him into the arena of war, but his natural inclinations turned him rather toward peaceful pursuits, and in addressing his people he repeatedly exclaimed: "Peace is my sister, I long for her!" At this juncture Providence led to the "Mountain of Night," as the name Thaba-Bosiu means, a Griqua hunter named Adam Krotz, who, in his interview with Moshesh, spoke of the arrival of missionaries in the district of Philippolis where he lived. He told of their message of peace, and assured Moshesh that only by the presence of such men with him would his tribe be saved from destruction. Krotz was immediately made the envoy of the Basuto chief, and with two hundred head of cattle he was despatched to bring missionaries to Thaba-Bosiu. On the way the cattle were captured, but Krotz carried his message to the south. The story of Moshesh's desire came to Dr. Philip, at that time the South African Superintendent of the London Missionary Society. Three French missionaries had just arrived from Europe and were on the outlook for a suitable field of labour. Dr. Philip informed them of the chief's desire and advised them to proceed to Basutoland. This they did, and on the 28th June, 1833, Messrs. Arbousset, Casalis and Gosselin arrived at Thaba-Bosiu. Thus the French Protestant Mission to the Basuto began.

ARRIVAL OF THE FIRST MISSIONARIES.

The Protestant Church of France has an ancient and honourable record. Centuries of persecution were followed by the awful times of the Revolution and the long years of the Napoleonic wars, and then in the period of peace which ensued she awoke to a newness of spiritual life which had far-reaching effects down through the 19th century. A true revival of religion commenced, and in 1821 the Church, realising its duty as a living church, began to contribute liberally towards the furtherance of the Gospel among the heathen. In 1829 she went a step further and sent as the first contingent of her own missionaries Messrs. Rolland, Bisseux and Lemue to South Africa. Acting under the advice of Dr. Philip, Mr. Bisseux remained at Wellington taking the spiritual charge of the numerous slaves engaged in cultivating the vineyards of the Dutch inhabitants. The other two travelled north to Bechuanaland and settled among the Baharutsi tribe. Unfortunately, Moselekatse swept down upon this tribe in one of his marauding expeditions, completely destroying it, and forcing the missionaries to return southward to Motito, near Kuruman. In the meantime they had been joined by Mr. Pellissier.

In 1833 Messrs. Arbousset, Casalis and Gosselin landed in Cape



Basuto Cavalry.

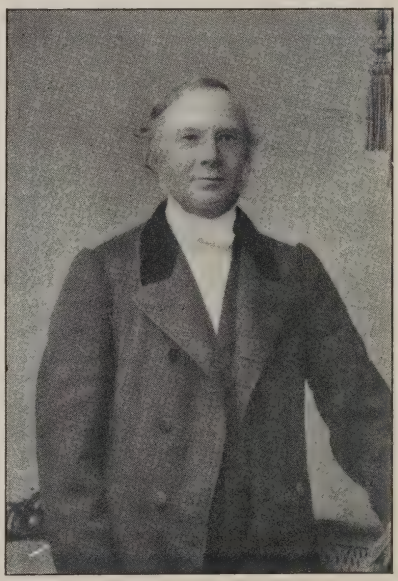
Town. Finding the work in the north so suddenly arrested these gladly responded to Moshesh's invitation, and thus became the pioneers of the Basutoland Mission.

On their arrival at Thaba-Bosiu the Chief Moshesh gave them a hearty welcome. He accompanied the young missionaries when they went forth to choose a site for their work; and at Morija, which was selected, the first Mission Station was founded on the 9th July, 1833. The Chief further appointed his sons, Letsie and Molapo, and their brother-in-law, Matete, to settle there and to act for him in protecting the work of the missionaries and guarding their interests. After four years of arduous work, building houses, acquiring the language, translating hymns, besides the regular preaching, it was decided that Mr. Casalis should establish a station at Thaba-Bosiu at the foot of Moshesh's mountain.

In the meantime Messrs. Pellissier and Rolland had come down from Bechuanaland. In 1833 Mr. Pellissier settled at Bethulie, in what is now the south-east corner of the Orange Free State; it had previously been a centre of work among the Bushmen under the London Missionary Society. Under Mr. Pellissier fragments of a tribe of Bahlaping with their chief, Lephoi, were gathered together and work was successfully developed.

The next station to be founded in 1835 was Beerseba on the Caledon River, where there was a large number of Basuto under the Chief Moeletsi. Here the work developed very rapidly under Mr. Rolland; a printing press was erected, and from it portions of the Bible in Sesuto and a Sesuto hymn book were issued and placed in the hands of the people. A large school was successfully carried on by Mrs. Rolland, and thus was given the first impetus to the educational work, which was to become a distinctive feature of the Basuto Mission.

Other stations were founded in rapid succession—Mekuatleng, Bethesda, Berea, Hermon and Hebron—and the people heard the Word gladly.



Mr. Casalis.

The missionaries were at this time full of enthusiasm and expectation, as conversions had been numerous and the Church was zealous in the work of spreading the Gospel. Several of the young chiefs and leading men of the tribe were church members, and hopes were entertained that soon the Basuto as a nation would accept Christ as Lord and King. But alas! political troubles arose and a succession of sanguinary conflicts took place between Moshesh and Sekonyela, chief of the Batlokoa. These conflicts were mostly due to the mistaken policy followed by Major Warden in the Orange River Sovereignty, and to his fixing arbitrary boundaries between the natives and the early Boer settlers. The missionaries in their attempt to bring Christian influence to bear upon the conduct of such wars found themselves at variance with the leaders of the people, and serious misunderstandings followed. The confidence of the tribe was lost to some extent, and a great falling away took place, particularly among what might be called "the aristocracy of the tribe." Ever after this, the Church of Basutoland became more and more democratic, and the missionaries developed their work among the people through the people.

What added to the difficulties of the Mission were the conflicts with the British Government and the invasion of Basutoland in 1852 by a small army under General Cathcart. The Governor of Cape Colony was misled by the reports of his subordinates regarding the intention of the Basuto Chief; and one misunderstanding after another led to open rupture and bloodshed. Finally a complete understanding between Moshesh and the British Government was established.

As a matter of fact, however, the missionaries had to bear in a measure the brunt of broken hopes and lost ideals of the natives regarding the white man.

After the British sovereignty had been withdrawn in 1854, the Orange Free State, through further misunderstandings, came to open war with Basutoland, and in 1858 in an aggressive expedition, a commando of Boers, moving eastward, burned the beautiful and flourishing station of Beerseba. Crossing the Caledon they attacked the Basuto at Morija and soon gave Mr. Arbousset's house over to the flames. He, with his family, fled southwards to Bethesda, where they remained till peace was declared.

Through the mediation of Sir George Grey (then Governor of Cape Colony), a treaty was signed at Aliwal North; but it did not last, for, unfortunately, the conditions of this treaty were never understood by the Basuto, who thought they had been unjustly deprived of a large portion of their territory beyond the Caledon. These feelings of the injustice of the white men rankled in their hearts, and the bitterness and hatred engendered ultimately led to the war of 1865-1868. At this time all the missionaries in the country, with the exception of those living at Thaba-Bosiu and Berea, were expelled by the Government of the Free State, and the Church suffered heavily thereby.

But these years of war and destruction, famine, and disease were used by God as a means of blessing to the Basutoland Church ; for out of this fiery trial came hundreds of believers who had learnt to put their trust in God alone and not in the strength of man. The real effect of the hostile attitude of the Boers towards the missionaries, in burning their houses and expelling them from the country, was to bring about a deeper feeling of confidence between the Basuto and the Mission. The people saw that they were in no way to be associated with those who had been their enemies. As fellow-sufferers, the missionaries were able to show an example to the Basuto of Christian patience and charity ; and thus their spiritual influence over all classes of the people was considerably strengthened, and their labours began to produce more and more the peaceable fruits of righteousness.

Mr. Rolland.

By 1860 a new missionary generation had arrived and taken up the succession of the first. Among these new arrivals we may mention the name of François Coillard, who, after labouring for 18 years in Basutoland, devoted the rest of his life to the founding of a mission among the Barotse people beyond the Zambesi River.

Another of the most enterprising of this band of workers was Adolphe Mabille, who not only left his mark on the Basutoland Mission but on all South Africa. He was the first to recognise the great importance of well-prepared native helpers, and to give to them separate spheres of labour.

Our mission owes to him the foundation of the Training School in 1868 for the preparing of teachers, and of the Bible School in 1878 for the forming of native evangelists. He also brought into existence the Theological School in 1882, from which we have already a number of ordained men.

The printing press and the book depot at Morija, are also creations of this indefatigable worker ; through them books translated or written in Basutoland have been disseminated throughout all South Africa, and are freely used even beyond the Zambesi.

The work thus organised continued to prosper until 1880, when a three years' war, known as the Gun War, gave it a great set-back. But under the Imperial Government, which resumed the control of Basutoland in 1884, another period of prosperity was entered upon, and it is to the wise and excellent administration of its resident commissioners—Sir Marshal Clarke, Sir Godfrey Lagden, and Mr. H. C. Sloley—that the Basuto owe the advance that they have made in civilisation.

II.—The Church of Basutoland.

A.—ITS ORGANISATION.

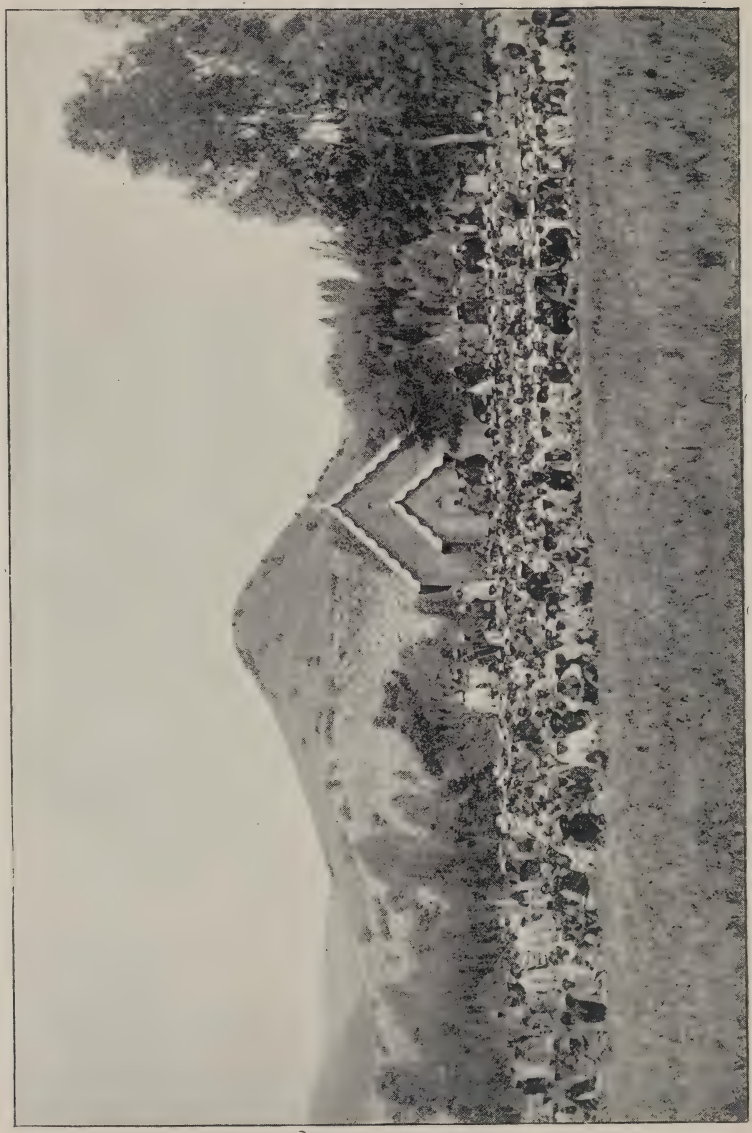
The general outlines of the Church of Basutoland are those of the Reformed or Presbyterian Churches of Europe, but the actual church polity of these bodies or any one of them was not exactly suited to the conditions under which the Mission was working out there. Gradually the following Constitution was evolved by the necessity of the work.

Conference.—There are first of all the European missionaries who superintend the parishes allotted to them. As such they form, together with the directors of Institutions, the Conference of missionaries which deals with the personal affairs of the European workers of all ranks, and also with all questions connected with the home Society, especially in financial matters.

Seboka.—Besides this there is the Mixed Conference in which the missionaries and the native ordained pastors meet annually on an equal footing. One of the native pastors acts as secretary. This Conference, which is termed the Seboka, is the highest authority in the Church, and decides all questions of discipline as well as the appointment of native pastors. It also superintends the educational policy of the Church and appoints a board to act as a court of reference in questions relating to primary schools.

Consistory.—The Consistory corresponds in some measure to the Presbytery and Kirk Session of the Scottish Church and consists of the missionary or native Pastor in charge of the parish, of the catechists who work on the various outstations, and of elders who are elected by the church members. At the monthly meeting consideration is given to the religious affairs of the parish; reports on finance and educational matters are presented. Here also the members of the Church of Basutoland are able to make their desires known to the higher church courts through their pastor or missionary.

Synod.—The Synod holds its sessions every two years and receives reports from all the parishes. Its business relates largely to Church life and the measures best adapted for the furtherance of the Gospel. Discussion is also held on the various forms of church discipline, and the Synod gives its advice on the rules adopted by the Seboka. It may be said to correspond in a great measure, though not exactly, with the General Assembly of the Scottish Church.



THABANA-MORENA CHURCH.

Day School. Bible School. Mission House. Theological School. Normal School.

PANORAMA OF MORIJA.

This is but a brief recapitulation of the means adopted for superintending the work of the Church and of enlisting the sympathy of the people in the management of their own affairs. The past 40 years have been a period of steady growth and consolidation, and it will be seen that as the number of members increased, and as they matured in Christian experience and educational attainments, the missionaries were ever ready to trust more and more of the church management to the people themselves, until at the present time they are approaching very closely to the stage of self government and self-support which is the aim and object of the Mission.

Not only so, the Church of Basutoland is becoming increasingly missionary in practice, and besides extending its borders to the heathen communities of its mountains it may with justice point to the Zambesi Mission as the direct outcome of the missionary zeal of the Basuto of 30 years ago.

B.—FINANCIAL ARRANGEMENTS.

We would add one word on the subject of *Self Support.* The Basuto have always been encouraged to put up their own buildings from local funds, the Conference voting towards such buildings only limited sums in aid. In this respect the members of the various churches contribute fairly well—special subscriptions being given for special undertakings—and throughout the country substantial stone or brick edifices are to be found in use as churches or schools. But the regular contributions are given in a more systematic manner. The Synod has decided that as a rule every member should give to the church purposes at least 5/- per annum—3/- of which go to the *Caisse Centrale* or Sustentation Fund, which furnishes the means of paying, through the missionary or minister in charge, the fixed salaries of all the catechists on outstations. From this fund also aid is given to schools not in receipt of Government grants, and further it pays the salaries of the native pastors.

Thus the stronger churches come to the help of the weaker, while at the same time the liberty of each parish is not curtailed, as the balance is appropriated by the Consistory for the development of local objects, such as church buildings and the improvement of Educational work, the schools, etc.

The total annual contribution of the Church has amounted in the last years to about £4,000, which, considering the limited means of the members, speaks volumes for the influence of the Gospel. Besides, there are special offerings at stated occasions for the furtherance of the Gospel in other parts such as Barotseland, and we are not without hopes that as the Church realises its responsibilities by sharing more and more in the management of its own affairs, the members will be stimulated to make even greater sacrifices for the advancement of the Kingdom of our Lord Jesus Christ.

C.—NUMERICAL GROWTH OF THE CHURCH.

The growth of the Church of Basutoland has been steady, and gives hope that, with the blessing of the Lord, a large portion of the tribe will be under the influence of the Gospel before long.

The accompanying Table of Statistics speaks for itself. The figures are surely more eloquent than any words we can add. We need only explain one or two items. It will be seen that 50 years ago there were no outstations. Now there are 210. What are these outstations Each of them is an organised church with a resident Catechist or Evangelist in charge. He holds Divine Service regularly and conducts a catechumen class. A day school is taught either by him or a trained teacher. The outstation is represented at the Consistory meeting by the Evangelist and his elder or elders. With 210 such centres of light may we not hope to see the darkness being dispelled within measureable time?

Dr. Alfred Boegner,
Director of the P. E. M. S.

It will be remarked that there are over 25,000 adults on the church books, that is, taking communicants and catechumens together; but it must be borne in mind that there are many thousands of children of Christian families who are to be added. And what of the Nicodemuses of the tribe—those who come to Jesus in secret and those who are under the bondage of tribal or family customs? Will the Lord not claim them too?

If we include the converts and adherents of all denominations we may say that there are about one-fourth of the tribe connected or associated with Christianity. The question then arises—what about the remaining 300,000 who are outside the fold? Are we to consider the battle won while so many remain in darkness? No! Let us renew our efforts and go forward in faith until our Lord and Master gives us the victory.

III.—Development of the Mission.

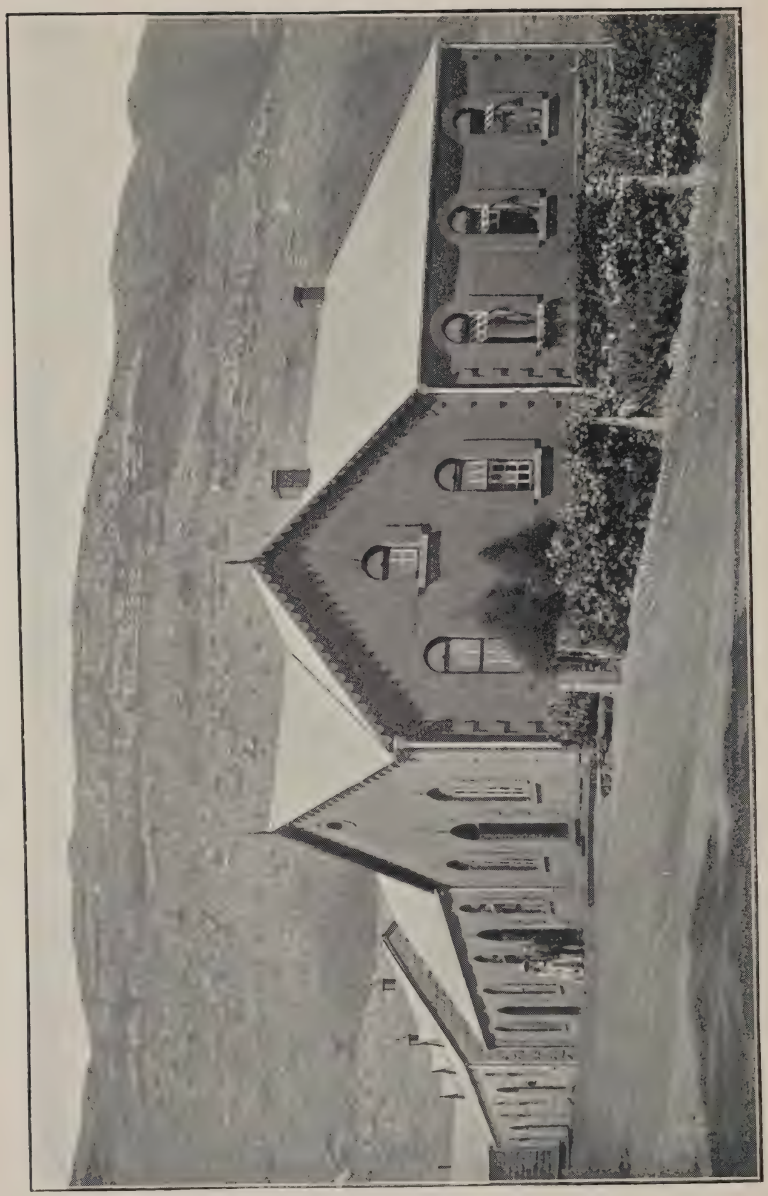
EDUCATIONAL WORK.

(a) Normal School.—For several years the need of sufficiently trained and instructed teachers had been keenly felt, and it was determined to found a Normal School for that purpose. Accordingly the Conference of Basutoland resolved to found a new station where the work of training teachers might be effectively carried on, and a well watered spot at Carmel, 30 miles South of Beerseba, was selected. Mr. Lemue, who had laboured for 18 years in Bechuanaland, was invited in 1847 to take charge of the new institution. Unfortunately the Committee in France found themselves in the throes of the political upheavals of 1848, which brought about a financial crisis, and for eight years the Mission House was closed. No further grants for buildings in South Africa were available, and thus it was found quite impossible to go on with the scheme at Carmel.

In 1864, however, the Conference again resolved to commence a Normal School, this time at Morija, but in less than a year, and before plans were matured for commencing it, the second Boer War had broken out, and it was not till 1868 that Mr. Mabille of Morija, with his characteristic enterprise and determination, actually commenced the school before the last shots had been fired between the Basuto and the Boers. Mr. H. M. Dyke, who had just returned from his exile in Cape Colony, was placed by the Mission Conference in charge of the work.

In 1870 the Normal School formally took possession of the buildings of the present site ; it has since kept expanding and developing to make provision for the educational needs of the country. Its successive directors were Dr. Casalis and Rev. R. H. Dyke. In all, over 900 pupils have been admitted, and teachers have been supplied not only to Basutoland but also to the adjoining territories. Some have given up teaching to take situations as clerks, interpreters, etc., but of those now alive who have passed through the school 300, or 40% of their number, still remain connected with mission work as pastors, catechists, teachers, or printers. From the beginning the object kept in view in founding this Institution was that its influence should be as far reaching as possible, and hence its doors have been open to all, chiefs and people, heathen and Christians of all demoninations, without distinction of rank or sect. By the blessing of God a large measure of success has attended the work of the Normal School. It has completely justified its establishment, and has much helped the rapid expansion of all branches of the work of the mission during the last quarter of a century.

Not only so, but the general efficiency and usefulness of the Institution has been frequently referred to by the Educational Authorities in Cape Town, as well as by the Inspectors who have visited it from time to time. Moreover, we are not without hopes of even greater progress and of increased influence as a civilising factor in the regeneration, not only of Basutoland, but also of other parts of South Africa.



Morelia Normal School.

Within the last few years the building accommodation has been considerably increased, notably by the additiou of the Robertson Hall, which is entirely the gift of a neighbour and well-wisher of the Institution. A woodwork department has also recently been added, and this year a large stone building has been erected, which will accommodate 70 more boarders and enable us to receive 200 boys. At present the number of pupils is 160.

(b) Bible School.—When the Normal School was started, it was hoped that it would also furnish the Mission with evangelists, but it was soon found that most of the boys admitted from the day schools were not old enough nor sufficiently developed to take charge of outstations when their education was finished. Then, on the other hand, the older and more pious men who had not received educational advantages as children, were unable to compete in class with the younger boys, the result being that they were looked down upon by the latter as being dull. This rendered their future relations on outstations more difficult, and led to the separation of the Evangelist classes from the Normal classes. The distinction was at first gradual, a special Bible class being formed first in the Normal School in 1876, and afterwards in 1878 in the Preparatory School under Mr. Mabille. In 1882, when Mr. Mabille returned from his furlough in Europe, an institution for the training of catechists alone was commenced by him, and the direction of this work remained one of the joys of his life till his death in 1894. Thereafter the charge devolved on Mr. Alfred Casalis, who was followed for a short time by Mr. Marzolff. At present Mr. S. Duby has the oversight of the Bible School with the sixty young men who are fitting themselves for active Christian work.

The influence of this Institution cannot be over-estimated. Men hailing from every tribe and people North of the Orange River have been trained in it. Well over 100 are at present working beyond the Vaal River, and most of our outstations are in charge of men trained here.

(c) Girls' School.—In 1871 Mr. Jousse, missionary in charge of Thaba-Bosiu, persuaded the Conference to open a Training Institution for girls, and Miss Ellenberger was invited to take charge. She was succeeded by Miss Miriam Cochet, who had 70 pupils in training in 1880, but owing to the disturbed state of the country at the time of the Gun War the school was closed and only re-opened in 1887.

In 1903 the school was transferred to Thabana-Morena, under the direction of Mrs. Goy. At present Miss de la Perrelle, the head of the Institution, has 62 girls under her charge. Later these will take up work as teachers, or become suitable helpmates for the native pastors and catechists.

(a) Industrial School.—From the very beginning of the mission the great need of teaching the Basuto some useful industries has been felt, and to provide facilities Mr. Preen started the Industrial

Institution at Thabana-Morena, which was in 1880 transferred to the South of Basutoland, and now has suitable accommodation at Leloaleng. Here workshops and dormitories have been erected, and good progress has been made in various branches.

Instruction is given in stone and brick building, carpentry, blacksmith work, wagon repairing, shoe-making and saddlery. Since its foundation the work of the school has had a marked influence in improving the class of the native houses, as in almost every village of importance are to be found neat stone buildings which reflect great credit on the intelligence and enterprise of their builders.

Mr. Preen was succeeded by Mr. Kruger who lost his life in a sad gun accident. Before Mr. Verdier (the present Director) took charge Mr. Bertschy carried on the work for some time. There are at present fifty-six apprentices learning various trades.

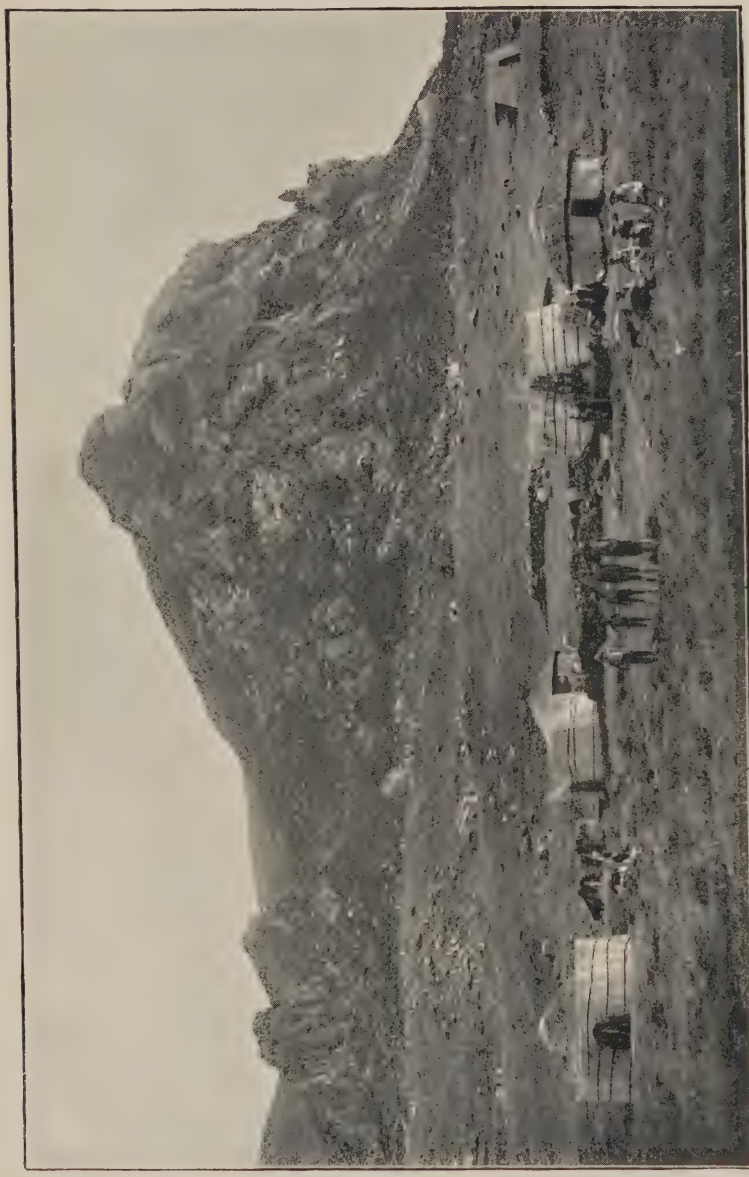
(e) Theological School.—In 1882 the educational work of the P. E. M. S. received its copestone by the inauguration of a school for training and equipping a native ministry. Professor H. Kruger was sent out by the Committee of the Mission in Paris to undertake this special work, but his health broke down and he had soon to retire from the mission. It was not till 1887 that Mr. H. Dieterlen undertook the tuition of the first class. Finally the Theological School became the special work of Mr. E. Jacottet, who has at present 7 students under him.

In all 13 pastors have been ordained and are now in charge of parishes, with native catechists and teachers under their direction—work which, until a few years ago, devolved upon European missionaries.

(f) Primary Schools.—As regards the Primary Schools, from which all the foregoing Institutions have sprung, it would be quite impossible to do justice to the work done since the commencement of the mission. Sound elementary education has always been put in the forefront by the mission, and the school has ever been the most necessary auxiliary of the church. In spite of interruptions and consequent new beginnings, caused by the repeated wars, God has blessed the efforts of His servants abundantly, and has enabled them to organise quite a network of day schools all over the land. The 238 schools now existing, with 12,710 scholars taught by 344 native teachers, is sufficient proof of the amount of solid work that is in progress. With the increase numerically we find increased efficiency and gradual raising of the standard of general excellence.

The mission is much indebted to the Basutoland Government for the financial aid it has granted to further the education of the tribe. The mission has always received the moral support of the Resident Commissioner and his staff of officers, for which it is very grateful.

There is now a permanent Inspector of Education appointed by the Government, and we may therefore hope for even greater progress in educational matters.



A Mountain Hamlet.

(g) Printing Press.—This most useful auxiliary of the mission was first begun at Beerseba, but the press was destroyed by the Boers in their war against the Basutos in 1858. However, Mr. A. Mabille received a small press as a gift from a friend in England in 1860, and finally the remains of the old Beerseba press, which had been for a time under the direction of Mr. Ellenberger, were placed at his disposal. Considering the fact that he was altogether a novice in the art of printing, the amount of useful work done by him was marvellous. When he returned from Europe in 1882, he brought a cylinder press with a more complete outfit for this department, and profiting by the experience of previous years, he was able to develop printing and bookbinding more fully.

After his death the work was carried on by Mr. A. Casalis, and as the needs of the printing department had grown with the expansion of the church, a fully qualified printer was procured in Mr. Ch. Labarthe, who superintends the work with great skill and efficiency.

The Printing Office is quite a new and commodious building, well equipped with the best machinery driven by an oil engine. Printing work of all descriptions is undertaken, and here the *Leselinyana*—the weekly newspaper of the mission—is published. It is now 48 years since this paper commenced shedding its rays over the land and in the adjoining states, where it has done much to raise the natives. It has now over 2,000 subscribers.

(h) Book Depot.—The existence of a Printing Press entails at once the establishment of a Book Depot, and this department also owes its organisation to Mr. Mabille. Not only did he bring together a complete stock of books in Sesuto, printed either at Morija or in England and France, but he arranged for a supply of all kinds of stationery and school requisites, from which the missionaries and teachers might furnish their schools with a minimum of trouble and expense.

The Book Depot has now grown to be quite a commercial undertaking, but the P. E. M. S. missionaries only admit of its existence on condition that it should in every way be a distinct help to evangelistic and educational work, and not as a financial speculation.

The Book Depot, as well as the Bible School, is under the direction of Mr. S. Duby, who has got its buildings thoroughly renovated, and the whole publishing machinery in good order. He also edits the *Leselinyana.*

The very limited space allowed for this pamphlet precludes the possibility of any reference to the work done by the Roman Catholic and Anglican Churches, or even to the Industrial School which has been carried on since 1905 at Maseru, and which was originated by Lerothodi after a visit to the Industrial School at Quthing. He collected among his people a sum of £3,000, which he eventually placed in the hands of the Government, with the understanding that the School should be National, but that the Government should finance it out of the revenues of the land. This Industrial School is now directed by Rev. N. Fogarty.

Outstation at Matsieng.

The Advantages of Native Agency.

By Rev. G. D. Mathews, D.D.

"The evangelization of the world in this generation" is a very inspiriting phrase leading at once to the question—How is this to be done? For more than a century we have had Societies sending out men and women, who have spent their lives in seeking to win the world or at least a portion of it, for Christ, and yet the world as a whole is still without the knowledge of the Gospel. How long then is it to be before that watch-word will be a reality, or by what agencies shall its aims be secured?

May it be that, engrossed with the importance of present-day work, and of leading the perishing ones to the Cross, while it is called to-day, we do not adequately think of to-morrow? We seek the conversion of individuals, but are slow in making adequate provision for the training and educating of some at least of the converts to become evangelists to their own race. This does not seem to have been the New Testament mode of procedure. The Church in Jerusalem was not long in existence when persecution arose, when those that were scattered abroad—converts of a few weeks' or a few days' standing – went everywhere, we are told, preaching the Word. Those who had been converts from heathenism went among their own countrymen telling these what a Saviour they had found, and all this under the influence of the new spiritual life in which they were rejoicing. They could tell as much of the Truth and of the life as they knew, and their work was accepted of God. Such information is a conclusive argument for a native agency. Such an agency would develop the life of the Church as nothing else ever can; it secures the permanency of the Christian Church in that community,

Preaching in a Village.

and enables the foreign missionary to pass on to some other yet heathen land, while the Spirit of God abides as the Teacher and Overseer of the new organization.

Almost from the very beginning of its history, the Basuto Mission has sought to provide a native agency of pastors, evangelists, teachers, etc., and in so doing it has been notably successful. Its system means a competent agency, an economical agency, a permanent agency, a native Church charging itself with the evangelizing of the people of its own race and tongue, while as such increases, the foreign agency is bound to decrease. The French Basuto Mission concerns itself with perhaps the most advanced and progressive native race in South Africa. Their Reserve is inhabited exclusively by Basuto under a British resident, and while the native system of government is still allowed, the people are encouraged to adopt, so far as consistent with native customs and ideals of government, the methods of civilized nations. They are thus learning self-government as a nation, government of the nation by the nation and for the nation, so that their civil and ecclesiastical life advance and mature side by side. In both respects they constitute an object lesson for every native community in Africa. It is this history and development which mark it out as almost a unique mission, and entitle the Paris Society to receive not only our sympathy but our support in its evangelizing of a heathen country by means of evangelists, natives of that country. Under the Divine blessing on their work, its missionaries report more than 17,000 communicants of professing converted Church members, with 13 ordained native pastors and no fewer than 469 native teachers and evangelists—a class of agents by whose work men are trained for the ministry of the native Christian Church.

"Trust the Men on the Spot."

TESTIMONY OF MEN WHO KNOW.

The late Resident Commissioner of Basutoland, Sir GODFREY LAGDEN, K.C.M.G.,

in his most interesting and reliable work on "The Basuto: The Mountaineers and their Country," published in 1909, says:—"As one within whose office it has fallen through a long experience to become acquainted with a wide latitude of mission and educational work, the author feels it his duty to state how impossible it was not to be struck by the piety and intensity of conviction which fortified the missionaries against the odds and impediments they met. They were the heralds of discovery and civilization when the maps of Africa were bare and millions thirsted for enlightenment. Renouncing

life amongst their own kindred they settled, resided and laboured amongst alien races, ever ready if necessary to voice oppression and to champion the oppressed when justice demanded it.

Some there are who assert the native in his raw state to be a finer man than the semi-civilized convert. That is the view of utilitarians and lovers of the picturesque. It is an ascertained fact that missionary effort has aided British policy in fostering the natural advancement of native races. The advance has turned to their material advantage. In addition they have been taught the ethics of right and wrong together with a code of civilized morality which have had the effect of moulding savage character and of lifting the African world to a higher standard."

Addressing a large gathering of delegates and Basuto assembled last year to celebrate the 75th anniversary of the founding of the Paris Mission in Basutoland,

H. C. SLOLEY, Esq., the Resident Commissioner,

expressed himself in words that all persons conversant with the facts will endorse :—" It was," he said, "a unique spectacle in South Africa ; a native tribe dwelling in peace and prosperity under their own Chiefs and their own laws ; a people advancing in civilization and having everywhere the advantages of religious and secular education freely offered to them. That this is so was largely due to the efforts of the Paris Evangelical Mission. There were other contributing causes. The Government of the late Queen had fostered the people. Much credit also belonged to the moderation and wisdom of the Chiefs under whom they had lived for four generations, and praise was due to the natural commonsense of the people. But if one influence more than another had helped the Basuto it was the missionary influence which begun seventy-five years ago. The results achieved were such as encouraged missionaries and laymen alike to do their plain duty and to trust the future of the native people."

The Chairman of the Basutoland Chamber of Commerce, G. R. HOBSON, Esq.,

speaking at the stone-laying ceremony of the Robertson Hall, in connection with the Boys' Training Normal School, Morija, said—" It was a great pleasure to him to have come to witness the laying of the foundation stone. He rejoiced with them because he believed this to be an evidence of progress, and because it would increase facilities for education. He remarked he was not one of those foolish people who thought

education was not good for the Basuto. He had, from his boyhood days, always taken a deep interest in missionary work, and used to think what a glorious thing it must be to be a missionary. But when he came out to South Africa he was told he would get rid of those ideas. He had now been in the country for more than thirty years, and his ideas were not yet changed. He wholly believed in missionary work being good, and believed in the benefits of education. He urged the Basuto to try and help themselves so that those who would come to their help would find that the natives were interesting themselves in education. He would like to refer to charges Mr. Dyke had said were repeatedly preferred against missionaries. Such charges, he argued, were not made by those who believed in the Founder of their religion, because He (Christ) had commanded His disciples to go into the world and preach the Gospel to every creature. He was glad to hear that the Commissioner had owned that missionary work was a good one. Probably some would wonder what respect commerce had for the Government, missionaries and chiefs. It seemed as if one could not do without the other, as no man could live unto himself—no family or community or nation; sooner or later, one particular body required the help of the other. Education was necessary for both the trader and missionary alike."

Lord SELBORNE, High Commissioner of South Africa, telegraphed the following, October, 1908:—

"In the name of the King I thank the missionaries for all they have done during the past 75 years. I express my respect for them, and admiration of their work. I wish them every blessing in the future."

And in an Address before the Cape University, 1909, he says:—

"Of those who glibly write about the Basutoland menace, I wonder how many have ever been into Basutoland, or know anything whatsoever about it? Now, I have had a special responsibility for Basutoland, and I have taken some trouble to know something about the country. I have been into Basutoland on several separate occasions, and I have crossed it from end to end. I know personally all the principal chiefs, and I have had many conversations with them, both privately, and at public pitsos. I say deliberately that the King has no more loyal subjects than the Basutos; and that if the Basutos are justly and wisely governed they will cause no serious trouble."

PARISHES OF THE CHURCH OF BASUTOLAND WITH MISSIONARIES AND TEACHERS IN CHARGE IN 1910.

PARISH.	WHEN FOUNDED.	MISSIONARY.
Morija	1833	L. Mabille
Training Institution	1868	R. H. Dyke, F. Reid, J. Burns, R. A. Headland
Bible School	1878	S. Duby
Theological School	1888	E. Jacottet
Sesuto Book Depôt	1863	S. Duby
Printing Office	1841 and 1861	Ch. Labarthe
Thaba-Bosiu	1837	G. Baltzer
Berea	1843	New Missionary going out
Maphutseng (Bethesda)	1843	Ch. Christeller
Hermon	1853	H. Bertschy
Leribe	1859	H. Dieterlen
Thabana-Morena	1862	L. Germond
Girls' School	1872	Miss J. de la Perrelle, Mme. G. Lorriaux
Siloe	1863	J. Ntsasa
Masitise	1866	B. Pascal
Industrial School	1880	Th. Verdier, H. Martin
Cana	1846 and 1873	D. Jeanmairet
Paballong	1876	B. Moreillon
Mafube	1884	P. Ramseyer
Sebapala	1885	G. Dieterlen
Likhoele	1886	H. Marzolff
Qalo	1889	A. Jaques
Sehonghong	1892	J. Moteane
Molumong	1892	J. Mohapeloa
Letsunyane	1894	M. Moletsane
Koeneng	1899	E. Segoete
Maseru	1900	M. Mpiti
Tsoelike	1900	F. Matlanyane
Kolo	1901	E. Motsamai
Phamong	1904	B. Sekokotoana
Popa	1905	A Buti
Mafeteng	1905	J. Mohapeloa
Matelile	1905	S. Moeletsi
Peka	1907	C. Motebang

STATISTICS OF THE BASUTOLAND CHURCH, YEAR 1910.

STATIONS.	No. of Stations and Out-Stations.	Missionaries & Pastors.	Evangelists and Teachers.	Baptisms and Confirmations.	Communicants.	Catechumens Received During the Year.	Catechumens on the Books.	Pupils Attending Schools.	Contributions. General. £	s.	d.	Contributions for Zambezi Mission. £	s.	d.	School Fees. £	s.	d.
Qalo	9	1	12	9	151	20	92	327	52	0	6	6	9	0	...	...	...
Leribe	14	1	25	59	911	92	323	833	195	7	3	6	8	9	5	14	6
Koeneng	8	*1	13	22	407	76	215	314	90	9	8	12	16	3	1	10	0
Cana	10	1	17	45	744	155	375	450	178	8	0	8	19	0	...	...	...
Peka	5	*1	14	50	541	46	157	295	157	17	10	3	0	0	4	7	0
Berea	8	1	14	42	512	131	289	516	155	5	9	6	5	0	7	1	0
Thaba-Bosiu	14	1	30	35	1219	120	562	897	316	14	9	11	13	7	38	11	9
Maseru	5	*1	13	39	530	40	145	408	159	0	3	9	7	5	23	1	6
Popa	5	*1	8	26	403	76	124	231	98	14	6	2	0	0	5	0	0
Morija	13	1	31	147	1495	138	592	857	367	11	8	50	2	6	41	12	9
Matelile	6	*1	13	40	420	63	149	303	95	17	11	8	17	0	11	13	9
Letsunyane	7	*1	9	22	320	26	79	269	79	13	9	4	3	0	...	...	...
Kolo	6	*1	9	30	754	88	303	550	166	5	6	20	19	3	19	1	3
Hermon	7	1	21	124	1320	144	478	738	261	14	3	6	0	0	...	...	..
Likhoele	6	1	19	76	631	141	347	464	149	7	3	4	15	0	13	18	3
Mafeteng	4	*1	10	16	500	20	129	368	108	3	2	5	3	9	8	15	9
Thabana-Morena	12	1	26	60	1068	148	499	624	282	9	11	10	1	3	43	0	0
Siloe	5	*1	17	40	788	84	319	378	176	14	6	6	2	6	19	19	6
Maphutsing	13	1	27	72	1007	105	276	575	255	16	0	13	10	0	37	6	9
Masitisi	12	1	33	57	955	50	337	636	236	17	9	10	11	3	50	16	3
Phamong	7	*1	8	42	268	37	92	102	46	4	9	2	12	0	11	10	0
Sebapala	10	1	20	25	583	81	259	360	85	12	3	...	...	...	...	...	...
Tsoelike	10	*1	14	18	339	23	107	290	70	12	1	8	4	0	...	...	...
Sehonghong	10	*1	11	34	304	43	82	254	67	19	6	5	3	6	...	...	...
Molumong	7	*1	7	14	199	17	93	202	42	15	9	8	7	3	...	...	...
Mafube	11	1	35	37	586	105	204	642	142	7	9	4	6	6	...	...	...
Paballong	8	1	22	15	461	62	138	452	100	14	9	...	...	...	...	...	..
TRAINING SCHOOLS	5	5	7	14	89	6	116	372	...	...	...	...	...	...	1518	16	6
Total, 1910	237	31	485	1210	17505	2137	6881	12710	4140	6	1	235	18	9	1861	16	6
Do., 1909	238	31	469	959	16790	1807	6466	11509	3366	8	5	42	9	0	1754	2	4
Increase in 12 months	...	...	16	151	715	300	415	1201	773	17	8	193	9	9	107	14	2

Native Pastors marked *

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BACON'S GEOGRAPHICAL ESTABLISHMENT